

THE SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MEN.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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THE SPIRITUAL TELEGRAPH

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the reward of all our persistent and patient search is ever certain in the end.

It is amid such considerations that we ask, what is the truth in respect to communion between the Spirits of mortals who have passed beyond the grave, and men yet living upon earth?

The question is most important to us, for that can be revealed to us what be the future condition of existence into which we are to be ushered, and how we can make our earthly life most available as a preparation for the next. And thus alone can this work be done ; for it is only through man that it ever has been, or ever can be, revealed to man. In vain do we reach forth a beseeching hand to nature for the revelation. It has spoken for ages—animate and inanimate—without disclosing to us what be the vast future that is awaiting us. It is through the attribute of humanity, and to them alone, that the knowledge can be addressed, and man must depend upon his fellow-men for his enlightenment on this most momentous of topics.

Behold, then, how imperfectly the truth must approach us—how imperfect is our capacity to receive it, and how our pathway must be beset with anxiety, doubt, and error! What then? Shall we abandon the pursuit because it is difficult? Shall we cast away the whole product of the mine because the dust and rubbish predominate over the glittering metal? The truth comes to us surrounded with obscurity and enveloped in mystery and ignorance. What shall we do with it? Toil for it like wise men, or reject it like fools?

For my part, I choose to continue the search, and in the execution of that purpose I will lead your minds on this occasion to a rapid survey of the past, in the confident belief that amid the dust of ages, in which we must grope, we can find the jewel of great price. Our glance must necessarily be rapid and general, for the limits of such a discourse will allow it to be nothing more than an index only to more minute researches by yourselves.

I say, then, that the truth of spiritual intercourse is proved by sacred history—by profane history—by the universal belief of mankind in all ages—by personal observation—by an unlimited amount of human testimony—and by the opinions of the wise and the good who have lived before us.

Sacred history embraces not merely Christianity, but all the religions ever known among men, and, I believe none has ever yet been believed which has not recognized a sensible, palpable communion between mortal man and the unseen intelligence which peoples the future.

This is particularly true of the Christian religion, and the Bible, whence it is derived, is full of it.

An angel appeared to Abraham, (Gen. 18,) and two to Lot, (Gen. 19.) One called to Noah, (Gen. 7,) and to Abraham, (Gen. 17,) one spoke to Jacob in a dream, (Gen. 28,) one appeared to Moses, (Exodus 3,) one met him before the camp of Israel, (Exodus 13,) one met him halfway the way, (Exodus 22,) one spoke to all the children of his brothers, (Exodus 13,) one spoke to Hagar, (Gen. 16,) and to the wife of Manasseh, (Gen. 41,) one appeared to Elijah, (1 Kings 19,) one sent by the mysterious Being of whom, (Exodus 33,) one talked with Zebulon, (Gen. 32,) one appeared to the

two Magi at the sepulcher, (Matt. 28,) one foretold the birth of John the Baptist, (Luke 1,) one appeared to the Virgin Mary, child of the shepherds, (Luke 2,) one informed the door of Peter's prison, (Acts 12,) two were seen by Jesus, Peter, and James, and John, (Luke 24,) and one spoke to John the Evangelist, (Rev. 21.)

"It will not do to say these were angels, a distinct order of beings from man, as those created by the question were Moses and Elijah, and that ~~was~~ by John, though called by him an angel, showed himself to be the Son of God, and one of them to be the people!"

In *Paganism*, the lowest order of religion received by men, where "stocks and stones" are the primary objects of worship, the connection between the visible and the invisible worlds is ever recognized—duly, faintly, to be sure, but ever recognized as a reality.

In *Brahmanism*, the system of their Vedas, or that the pre-vedic, embrace the idea of his repeated visits to man, and there is taught the constant interference in human affairs of minor intelligences, numbering, I think, some 30,000,000.

In *Lamatism* the continual personal presence of the Master in their Grand Lama, is recognized.

And in *Mahometanism*, it is a fact that from the birth to the grave two Spirits are ever in attendance on each mortal in his earthly life.

Thus, in all the religions ever known among men, and in all now recognized upon earth, the idea enshrined in the belief of spiritual intercourse is taught and received.

But we are not confined to religious history for the idea—it is found in some form in the profane history of the world, and in the universal belief of mankind in all ages.

In the early days of *Paganism*, those whom we recognize as the spirits of departed inhabitants of the earth, were worshiped as deities. They were clothed with human attributes ; they were often but deified men ; they were not superior to, but were controlled by, nature's law ; they worked miracles ; they interferred in human affairs, and commanded directly with the living. That religion did indeed acknowledge the existence of fate as superior to their deities, but it recognized no great God of all. In their blindness, and, perhaps, to the extent of their capacity to understand, the Pagan world worshipped the unseen intelligence that was nearest and most palpable to them, and whose presence, even in their midst, they most fully realized.

This spiritual presence, which they

in a spirit of evil, as represented to one great master Spirit, and in many more cases.

Saints of Nazareth, the founders of the Christian religion, found the Devil so deeply fast rooted in the Jewish faith at his advent to earth. It had not its origin with him. He found it there, and recognized it as a truth. He superadded to the efforts which mankind had already made in their knowledge in this subject, the knowledge he was enabled over some other Spirit of evil, and here he cast it out from his mind. Christianity took up the idea, and bore it along the stream of time. It taught that devil could not interfere, and were ever present influencing men. It taught, during the three first centuries of the Christian era, that upon every child born on earth, a demon was ever attendant, and fear of the invisible power was the great instrument by which the priesthood ruled the people. Here among Judaism and Paganism—taking its rise to some degree from both—teaching that the Pagan devils were evil, and that devils were an eternal Spirits of evil—demonstrably worked more on the sentiments of terror than of affection. Hence, in every convolution of nature, in the phenomena that called at noon-day, and in hideous suffering and degradation, the early Christians acknowledged the over abiding presence of fallen angels, at the same time that they recognized the daily ministrations of the saints—the Spirits of just men made perfect. The enlightened ones that belief in this evil presence, and in baneful its influence, that one of the fathers of the church, St. Augustine, as early as the sixth century, found it necessary to attempt to mitigate the evil, if not to eradicate the idea.

Mark well then, how man had progressed in this respect, up to the third century, when Christianity became an acknowledged religion. It was universally acknowledged that Spirits from beyond the grave did communicate with the earth's inhabitants, and interfere in human affairs, that they were both good and evil, and that man had power over them. But what was the nature of that power, and what the limit of the capacity of the surrounding Spirits for good or evil, was as yet unknown.

In the condition of human belief ages rolled on, fear being the predominant predominant in respect to Spirit-hallucination, and the teachers of the people suffering no relief, but adding superstitious and bigoted to the burden, impelled by their own ignorance and the strong temptation of using fear as the instrument of commanding their power.

To a few the incense of the heretics of the north of Europe clinging with it all the wild superstitions of Druidism, and a firm belief in man's immortality and communion with the unseen world. That incense repelled Paganism, much as the knowledge, and all its Grecian and Roman refine-
ment, and ostracized Christianity as most consonant with the new belief. And from this arose flowed what we call the "dark ages," when ignorance and superstition reigned like a dark pall over Christendom, and the belief in the abiding presence of the Spirit world was universal, affecting all portions, and permeating all of human life. Religion made the belief blind superstition, human religion was ignorant. All per-
secuting and persecuted in selfish purpose, it assumed the form of astrology, alchemy and witchcraft. The absurdities of the Russian Paganism and the superstitions of the barbarous savages with it, and man's terror in vain recurring to superstition to eradicate it; and during a period of their existence, hundreds of thousands of victims fell a sacrifice.

But out of this persecution sprung the most important idea—that man was himself undividedly responsible for the inde-
pendence which he exerted over and through him. Hence it was that so many were then for being persecuted, and it was only through the unanimous ascertaining that the mighty truth was here, that man was indeed himself responsible for the influence which the Spirit world may exercise over him.

Out of these a natural and healthy progress made up to the American century, and we find one that while ignorance, blindness, bigotry and superstition have walked hand in hand with man, so the truth divine knowledge also advanced with him. We have been to the habit of looking upon the

truth that for these centuries passed the propagation of the gospel has been, and sustained the plan of Jesus with the same success, and all for the commandments per-
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The errors which give birth to such predominance, we frequently to be found in ourselves. The philosopher, infatuated by the idea of his own superior knowledge, and to himself as superior for himself, is often apt to despise and condemn the truths he has discovered. Practically regarding only in his researches, he hastily jumps to a conclusion and passes over the maturity of his discoveries; and dreading the consequences which so often attend the announcement of a new truth, he is frequently tempted to suppress or deny it. These positions are as true in moral as in natural science, and are observed in our investigations, late the truths of spiritual knowledge, by the experience of the past.

Roger Bacon, six hundred years ago, said the alchemists and magicians of his day, claimed the power to turn stone into gold, control the lightning and create rain. With him it was a mad theory, but realized in part by our Franklin, who claimed the lightning of its destructive force, and by our Ben. who, making it an instrument of transmitting thought, bound it to the ear of man knowledge, and made it an object equal to the supremacy of human intellect. Lord Bacon, one hundred years ago, showed forth the same age Astrology, which long preyed upon human credulity, as several as many observations of the heavenly bodies, the thoughts emanated by Pythagoras six hundred years before Christ, was fully born under the auspices of Genius for the next years afterward. Van Helmont, in his blind search for the elixir of life, found the spirit of Marsilia, and Poiss and discovered leaden. The pursuit of the philosopher alone, or the art of making gold, added to chemistry many of the most valued truths. Unporter came in as a progeny of the Kaleidoscope numbered for two centuries in Pythagoras' natural magic.

Three great truths, buried amid the rubbish of the past, in our day, and guided by our spirit of intelligence and our inquiry, springing into action and influence on man. How bound by these things, may we not, out of the wonderful superstition of former times, find the truth as to sprung to us? Nor, here we not closely bound up? Look history of the last two centuries closer.

In two ancient works lately failing under my notice, in John Dee's Dialogues with Spirits, published in 1560; in Chardin's Histoire des Triumphes, published in 1660, we have found an account of man's condition two hundred and two hundred years ago, identical with those of today. Those of the Methodists under Wesley, and of the Quakers in America, E. S., were inaugurated one hundred years ago in the same influence. The manifestations throughout God's kingdom the last century, were of the same character. The thirty years war which attended the reformation under Luther and Calvin, was accompanied by a lively display of the same power. The practicing magie, which so much disturbed the church and the government in Sweden in 1642 was no more common as it is, now within the last one year sprung up in all parts of the earth, everywhere bearing the same characteristics, under circumstances which clearly proclaim all idea of delusion—often betrayed but now exposed, defying the sterner severity of investigation to no better ingenuity can subject it: calling to its aid, charms of intelligent sorcery, involving human testimony, which is soon used and disregarded, and establishing a moral and peasant in the history of mankind, namely, the moral of man's matter moving without mental contact, and displaying intelligence, and thus intelligence embracing a knowledge of the alphabet, of reading, writing and arithmetic; speaking a new tongue, and reading human thought, and revealing to man purports to be the Spirit life, with details which no imagination can fabricate.

Now, may we not ask, whence comes this, and what produces it?

The use of science denounces it as superstition, the world calls it delusion, and the religious characterize it as satanic. We, on the other hand, insist that we must know the evidence of our senses, and the deductions of our reason—that we can not reject the overwhelming evidence that is all around us. We know that there is no other hypothesis but that of spiritual intercourses which can give any solution to the

truth, because error often sits down beside it and we

phenomena we behold. And we know that there is a power set at work in our very midst, capable of producing marvels and results which is well worthy the investigation of the learned, rather than their walls and rooms.

If in these days we are beside ourselves, we have at least the consolation of knowing that we are in the company of the good and the wise of past ages. A few illustrations will show this.

Socrates says: "The cause of this is that which you here often hear and in many places heard me mention, because I am smitten by a certain disease and spiritual influence, which often hinders through weakness to get out in the judgment. This begins with me from childhood being a kind of curse which, when present, a way diverts me from what I am about to do, but never before me so. But this duty, as I said, has been imposed on me by the [D]evil, by means of his dreams, and by every word he which any other device durst be ever imagined anything for men to do"—Cicero's *De Divinatione*, *Book II*.

Cicero says: "Now, as far as I know, there is no nation whatever, however polished and learned, or however barbarous and unpolished, which does not believe it possible that future events may be known—and stated and predicted by certain persons." (*De Divinatione*, *Book II*.)

For instance his brother Marcellus writes: "I shall depend on your constant friendship like the trust we have in human law. Spirits often, though we never hear or see them, we think are constantly praying for us."

Diodorus writes:

"The mighty floods of our rivers, the tempestuous winds, and sudden tempests hidden in the clouds—

"These events that any purpose,

"And events of love and misery. And—"

A. C. H. writes: "At the same time, I think a person who is interested in the propagation of plants & I speculate on the more subtle than one who, according to the reports of others, ancient and profane, ancient and modern, and with judgments of all nations, thinks the appearance of Spirits the case and proceeding. Should I not give myself up to this judgment?—I think I did not to the revelations of God, but to the spirit of the world, and when I can not discern the spirit of the world, I thought it was God. But not only the history of the world we may see in the past, but like the philosopher of antiquity, have suffered this opinion."—*Argus*, No. 110, July 6, 1771.

Johannes de Sacro: "That the dead are seen no more, and that they are not able to maintain against the cancer of the human nature any of all ages or all nations. That is to say, the soul of learned among us in appearance of the dead are the related and beloved. This opinion, which perhaps prevails as far as human nature is diffused, I hold to be universal only to the Greeks, those that never heard of one as having died a death reported in a tale without nothing but exaggeration and credulity. That it is doubtful by single evidence can never be denied, but yet when a man, and when the dead it will be the longest, confirm it by the senses."—*Argus*, Aug. 21.

I suppose many of Gladys, the daughter of King Arthur, live after the death of her first husband, their marriage was a secret, who was beheaded by her first husband, had a very sad end of life. She feared that she now her first husband coming to visit her, and that she would tell him every thing. When in the middle of the pleasure which she was, news of the sight of him, is reported her after the taking of Merlin. Gladys says he, there had made good the report of that women are liable to be troubled. Was not I too hard of my young wife? Have I not children by her? How could this a long time have waited to enter into a second marriage, and after that into a third—try to take for my second a man who has a calamity over cast into the last days to come?" However, for the sake of past honor, I have given the secret to the world, and make thee mine forever. Gladys is at the present time the widow of her husband, and died a widow.

"I thought the other night that it be important in this place, where I speak of these things. Besides, that the example deserves to be taken notice of, as a certain a good certain proof of the immortality of the soul and of Divine Providence. If any man thinks these facts incredible, let him only give his own opinion to himself, but let him not endeavor to detract the belief of others, who by instances of this nature are exalted to the study of virtue."—*Argus*, No. 110, July 6, 1771, p. 15, or 16.

Concerning Agrippa, (page 17) and C. P. W., before he wrote his *Vanity of the Arts and Sciences* in the sixteenth century, intended to reduce it to a review and with the purpose of communicating with Sir Francis Bacon. On good authority, that of Porphyry, Plotinus, Plutarch, Ptolemy, Tacitus, and others, were it necessary to allege that he was well ac-

quainted with the upper regions of the air swarmed with what the Greeks called daemons, just as our lower atmosphere is full of birds, our waters with fish, and our earth of insects.

Yet of these wretched Socrates was condemned to death, because he corrupted the youth of Athens with his immortal truths. Pope was persecuted as an infidel, for a work which far outstripped his age, and is hardly yet acknowledged, and Agrippa, though learned enough to speak eight languages, and uniformly benevolent and kind, was universally reviled, and barely escaped the fangs. Where, indeed, is truth to be found except amid difficulty and error?

And now let us pause yet once again, and ask, what is it that the opponents of our faith demand?

They ask us to yield to their opinion, against the universal belief of mankind in all ages; against the teachings of sacred history of all religions; against the testimony of profane history as to all nations, against human testimony which the human intellect can not disargue; against the evidence of our own senses, without which we could not live; and against the opinions of the wise and the good in many ages.

Nay, they ask even yet more. They demand that we acknowledge that man has attained the end of his knowledge of the works and the word of God, and that, though in former times and places he has once and again spoken to man through his ministering Spirits, he can not, and will not, thus speak to him again; that the glory which once descended and sat between the wings of the Cherubim, has faded alike from the sight and the memory of man; that the light which once shone on Mount Sinai is extinguished, and forever! Can this be so?

No, my friends, it is not, it can not be. If there is faith to be placed in human testimony—if the past can speak its lessons of wisdom to the present, if it is the destiny of man to move onwarders in the pathway of knowledge—we must believe that the Spirits of the departed do communicate with us; that a power has entered into our midst and abides with us, which we yet may know, and which can work marvelous things in the sight of God and angels, and we may be well assured it is not distant, though it may not be in my day nor in yours, when the work which has been begun so feebly in the present, will be finished in the future by elevating us, both physically and morally, yet higher and higher to him who has created us in His own image.

BORN INTO THE SPIRIT-WORLD.

At Bonton, N. J., Feb. 2, 1870, Isabelle M. Coates, only daughter of William and Jessie Coates, experienced a re-removal from the flesh, aged 13 years.

She was a true and appreciative child of Nature. Intelligent, gentle, kind, obliging, and understanding, she won a circle of true friends, who were allied to her by the noble and generous sympathies of her nature, and who realize that a good and faithful friend has bright her Spirit-home amid all elevating influences. Her devotion to truth and goodness was constant, and she found her true life in cultivating and exercising the virtues that adorn humanity. She had remained in her own experience the truth of Spirit-intercourse, and she passed into the higher life with a peace and serenity as one beautiful and glowing. She was fondly cherished by her affectionate parents, who will still be blessed by her living presence, and gentle intuitions, comforting, encouraging, and assisting them in the harmonious development of their nature. While we mourn, but "not as those without hope," as a beloved daughter and kind friend has disappeared from our mortal vision, let us, by devotion to "the true, the good, and the beautiful," or leave to heaven the rays destined to realize and enjoy existence with the dear ones who have "gone before," and who with countenance all radiant with light and love, are inviting us to the joys of a higher and true life.

A kind and sympathizing friend submits the following appropriate verse:

Mother—she is the Spirit that's tender in earth flowers,
And wraps them in the white robes of innocence and purity.
Mother on through your hours in this gloomy and transient
Life remember who you are, and who is in your home.

Mother—she is the Spirit that's longing to rejoin—
Pleasant and sweet it was with me to meet
With the eyes a vision fair from the pale human mother
To see in the bosom of the blest, and in God.

Mother—she is the spirit of your life has been taken,
And left that its brightness to rest in the tomb;
For record these death, it grieves to know,
And will guide you of God to your heavenly home.

This let us remember, when our loved ones are gone,
Bright heavenly looks to draw all others.
When like me weak, will make to more earthly
A home with the pure, in the Kingdom of Love.

"LAND AHEAD!"

Through mid-night gloom, through icy seas,
Pass-falling rocks, and chilling spray,
The gallant ship keeps on her way;
Her crew are strong, and brave, and bold!
A mighty spell is in that crew
Now grows each heart, over and over again,
The land and green bays bubble on shore;
The watch of the men finds rest,
All listen for the signal cheer—
At last, at last, ring out on high,
And every voice proclaims the cry,
"Land ahead!"

See, o'er the chill, uncertain sea,
A lonely bark finds weary;
The lightning flings, the thunder rolls,
But flight is one unbroken road;
No courage fails, nor heart fails,
But only to ride out the gale
With rage on the waves—dark!
Death, that strange pilot, finds his bark,
And for a moment all is dark.
And then upon his dashed sight
Bursts forth a wondrous beam of light,
And voices and hearts take up the cry,
And sing the joyful shout on high,
"Land ahead!"

Yes; land ahead—in ports of rest!
The darkness and the dangers past;
The lonely land who wait before,
Gives kindly welcome to that crew.
Perhaps from his bright bower, that he
May gaze on life's tempestuous sea,
And pitying over poor, stricken soul,
O'er whom the cold, dark billows roll,
May quickly fly to aid, and shore
And safely sweep to his ear,
"The voyage is over, the harbor safe,
Help to pass it and realize."

Thus Co., Pa.]

MRS. BEAM'S MEDIUMSHIP.

Long Island, February 13, 1870.

I called at the room of Mrs. Beam a few days since, an entire stranger, induced thereto by the high encomiums of her Boston friends. Seating myself on a sofa, I waited calmly whatever might transpire. Soon, however, she remarked that a beautiful female Spirit stood near me. I asked her to describe her. She then promised to describe minutely a dear friend who died about thirty years ago, and who was so different from any other I have known that there could exist no possible doubt as to her identity. I said nothing, however, but asked if the Spirit would not tell her name and whereabouts. Mrs. B. was immediately influenced, and wrote a lengthy communication on eight of the small slips of paper, and signed the name of the identical friend she had described to me.

The next day I called again. Mrs. B. was again influenced, and wrote two communications from a brother, in which he referred to special circumstances, identifying himself fully, and signed them both with his three names in full. Though always skeptical, the evidences were so powerful as to force an absolute conviction of their truth.

On a third visit, Mrs. B. was influenced to picture an emblem—a cross entwined with laurel, with the word "Love" and the name of the Spirit written beneath it.

Happening on the evening of the fourth day to be present at a private circle of eight persons, three of whom were mediums, Mrs. B. being one, we received numerous manifestations of Spirit-presence. Of these the most interesting of all was a drawing representing four emblems. The first was a ribbon rising from a pedestal of stone, inscribed "Faith;" let us say it was an open book, with the word "Truth" written on it, and below this were two emblems—on the left an eagle with the word "Hope;" on the right a cross, wreathed with laurel, with the inscription "Love," and beneath it these words:

"Cross of truth and laurel of love I bring to thee."

With the mere name of the spiritual friend added thereto. At the head of the page the writer has commented by a cross, with this inscription over it: "The Reward." I again referred to the signature, the name of the same person and colored friend who had died about thirty years ago, and who had resided in the city of Washington. This lady friend was a Catholic.

AN APPENDIX.

The writer of the above is well known to us, and may be implicitly credited. He

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE CASE OF A. J. DAVIS.

BOSTON, February 3, 1859.

DEAR FRIEND.—In your issue for January 15, 1859, I find the following language:

"And first of all, we would recommend Mr. Davis' *earliest utterances*, 'Nature's Divine Revelations,' than which he has uttered nothing more worthy and remarkable."

In reading this it occurred to me that perhaps you may not have been cognizant of the fact that "Nature's Divine Revelations" were not Mr. Davis' "earliest utterances." The "earliest utterances" of A. J. Davis are to be found in a pamphlet published two years previous to his so-called "Nature's Divine Revelations," and it bears the following title.

"Lectures on Clairmativeness. All the Mysteries of Human Magnetism and Telepathy explained by the celebrated Jackson Davis, of Poughkeepsie, New York. Printed by Searing and Prall, 1843. 8vo. pp. 40."

Now, when it is considered that these "Lectures on Clairmativeness," as well as his "Nature's Divine Revelations," were uttered in what he called his "superior condition," it seems to me that the following "utterance," from his "Lectures on Clairmativeness" (pages 34, 36), are the most "remarkable" of anything since found in any of his writings. Speaking of his "superior state," in which all his so-called "revelations" are made, he says:

"In this state, my previous developments are not only enlarged, but all my mental faculties are set in perfect action. I possess the power of extending my vision throughout all space—can see things past, present, and to come. I have now arrived at the highest degree of knowledge which the human mind is capable of acquiring when in the state that I now am. I am master of the general sciences, can speak all languages—impart instructions upon those deep and hidden things in nature, which the world has not been able to solve—can name the different organs in the human system, point out their offices and functions as I have often done, tell the nature, cause, symptoms of disease, and prescribe the remedies that will effect a cure."

This account is given by Mr. Davis of himself, and as it is one of his "earliest utterances," published some two years after he had had that remarkable "vision" which declared to him "his future and peculiar mission to the world," it of course included his subsequent utterances in "Nature's Divine Revelations." In this later work, page 11, we have the following account of him, and, as will be seen, of what took place a year or so before his "Lectures on Clairmativeness" were published.

"On the 7th of March, 1844, he fell, without the assistance of the magnetic process, into a strange abnormal state, during which phenomena occurred of a most surprising character. It was during this extraordinary state of his mental and physical system that he received information of a very general character, of his future and peculiar mission to the world."

It is, therefore, manifest that Mr. Davis' "earliest and most remarkable utterances," are not found in "Nature's Divine Revelations;" and I venture to affirm that Mr. Davis never did, and probably never will, "utter" anything again so "remarkable" and extravagant as the words I have quoted above. Mr. Davis, some seven years after making these "remarkable utterances" (see 3d vol. "Great Harmonia," page 210) repudiated them, but this he did not do till some five years after their absurdity had been pointed out in a review of his claims, published in Boston in 1847.

My own opinion is, that what Mr. Davis calls his "superior condition," has been, both by himself and his friends, vastly over-estimated, as a source or a condition for obtaining a knowledge of Nature's laws and the constitution of things. Taking his own account of his "mission" and "clairvoyant career," from the 7th of March, 1844, to the present time, his utterances are found to be *extravagant, contradictory, and wholly irreconcileable* to his claims, past and present, in respect to what he calls his "superior state," in which he tells us he has access to the inhabitants of the higher heavens, such as Galen, Aristotle, Bacon, and Franklin. And now, lest I may be thought to speak with undue severity, let me here point out a few of the discrepancies which are noticeable in his "utterances," all of which have come from his "superior state." And I will here merely refer to his first and his second publications, the titles of which I have already given.

First. In his first lectures he positively affirms the truth of Christianity, (page 6), and he calls on clergymen to come forward and, as in his case, to prove the truth of the Bible from the phenomena of human Magnetism! But, in his second work—"Nature's Divine Revelations," (page 376), he calls the Bible "excellent soft book," but a small part of which is

true, and that which is true is no more worthy of attention than his own "utterances."

Second. In his first book he says, man has five senses (page 7.) In his second, he thinks there are but three. (Page 637.)

Third. In his first book he teaches that a human being born without either "of the five senses" would possess no mind, (page 13.) He there represents the mind as "an effect." But in his second book (page 613) he affirms that mind exists before any one of the external senses, and that it is a cause, (page 613), and not dependent on bodily senses for its existence at all. (Page 613.)

Fourth. In his first book he says, "that the human mind is an immaterial imponderable substance, in no wise dependent upon matter for its existence," (page 14); but in his second book he teaches "that there exists no such thing as an immaterial, imponderable substance, (page 611.)

Fifth. In his first book, Mr. Davis affirms the common notion of the resurrection of the dead (page 14); but in his second book the doctrine is denied, (page 543.)

Sixth. In his first book Mr. D. affirms the resurrection of Jesus and says, "The foundation of all hope is the resurrection of our blessed Lord," (page 15); but in his later writings he does not admit the literal resurrection of Jesus, nor that any such hopes of heaven should be placed on such an event, (pages 566.)

Seventh. In his "earliest utterances" (page 15) Mr. D. declares that the science of human magnetism can never overthrow the hopes of those who anticipate heaven from the resurrection of Jesus (page 15); but these utterances are wholly repudiated in his second book of "Revelations," (pages 503-508.)

Eighth. In his first "Lectures" Mr. D. declares (page 15) that God first made man's physical body, and "then breathed into him the breath of life, which is his soul;" but all this is contradicted in his later work, (page 619.)

Ninth. Speaking of his "superior state," or that state of perfect "vision," in which all his "utterances" have been made (page 35) he says, "It is the highest evidence that can be given of the fundamental truths of Christianity;" but all this is flatly contradicted in his later writings.

Numerous other contradictions in Mr. Davis' earlier and later "revelations" might be given, but the above are sufficient for proving the justice of the remark I have made in respect to the estimate placed by Mr. D. and others, on what he calls his "superior state." And to judge accurately of this state, it seems to me necessary that we should take into consideration all that is uttered while in it—not one lecture, one book, or one word. The picture should be examined as a whole. The terms symmetry, perfection, and beauty, have respect to the whole figure, the whole system; and hence it is, when I consider the ten thousand times ten thousand varying "utterances" which have come from that dreamy state of the human mind, called the trance, it will be seen why I can not consider that condition a "superior state" for obtaining or imparting a knowledge of Nature's Laws, and the Constitution of things.

LA ROY SUNDERLAND.

SPIRIT-INTERCOURSE—No. 4.

In my former articles I have stated that the evidence of the fact of Spirit-intercourse should be such as can be analyzed and comprehended by an investigator. I have also stated that, in my estimation, purely mental manifestations do not afford any such evidence, because, although they may be spiritual, and possibly sufficient for the conviction of those who experience them, there are no means by which others can distinguish the genuine from the spurious, or determine, with any degree of certainty, whether any of them are really the result of spiritual influence.

On the other hand, purely physical manifestations, such as the movement of ponderous bodies, do not afford evidence of anything except, perhaps, the manifestation of some force or power of which we do not perceive the origin. The phenomena which afford the best proof of Spirit-intercourse, as I conceive, are those indicating the presence of an invisible, intelligent power, which can be traced to a source outside of any human being. I will now proceed to examine what evidence we have of such phenomena, relying almost exclusively upon facts which have come under my own personal observation.

The Raps.—The most simple of these phenomena are the raps or rappings. That they proceed from an intelligent

source there can be no doubt. They answer questions—oral or mental—select letters from an alphabet to make words having a pertinent meaning, and designate numbers with facility. The first question naturally to be asked by an investigator is, are they produced by any persons in the flesh? To answer this inquiry it is only necessary to ascertain whether, during the manifestation under observation, there is any trickery or any involuntary or unconscious action on the part of any person, by which the phenomena can be accounted for. This is certainly, within the range of our capacity for investigation. There is no great need for the assistance of savans or scientific professors. The most reliable qualifications in such investigation, are good common sense, lack of prejudice, and an honest disposition to ascertain the truth.

We have evidence that raps, or pretended raps, have sometimes been produced by trickery. But the real question is, whether all raps are attributable to an invisible, intelligent power, but whether any are. If it can be shown to be so in one single instance, that would be sufficient for our purpose. That in many instances they are not produced by trickery is by the physical organism of any living human being, I am satisfied for the following reasons:

First. I have often heard them when no human being was present but the medium and myself. The investigation was therefore narrowed down to us two. That I did not produce them I have good reason to know, as I never could do by any effort of my own.

Second. I have heard them on a great number of occasions when trickery, such as I have heard of as being detected by others, was entirely out of the question. Mr. La Roy Sunderland says the Spirits will not submit to tests, and that whenever tests are applied, the manifestations cease. But has not been my experience. I have subjected the raps to every sort of test I could conceive of. I have turned over the table upon which they were being made; I have required the medium to move from place to place, and from one room to another, and still they continued; I have heard them during the same sitting, upon a table, upon chairs, upon the floor, the ceiling, or any other place requested, and sometimes upon various places at the same time. They have been made upon every part of my own person—my head, hands, feet, etc., and upon articles held in my hands, such as a book, or sheet of paper—and this not merely in so slight or faint a manner that there would have been some room to attribute them to the imagination, but by plain, downright thumps, about which there could be no mistake. Most certainly I should have detected with the greatest facility any such clumsy tricks, as I have heard of being exposed.

Third. There is a peculiarity in the sound of the "raps" that is readily recognized by any one who has been accustomed to hear them, and which could not easily be imitated by artifice. Supposing, then, some imposter, cunning in slight-of-hand performances, should have invented this means of deception, it is incredible that tens of thousands of persons of both sexes, of all ages, and in all parts of the country, should suddenly exhibit the same art and skill, so as to produce precisely the same unaccountable sounds.

Fourth. As all men may readily be distinguished from other animals, while different individuals of the human race may easily be distinguished from each other, so, though there is a general peculiarity characterizing all the raps, there are also peculiarities by which some raps can be distinguished from others. I have heard twenty or more of these different raps all being made at the same time, varying in force from very faint rapping to the loudness of sound produced by a single stroke of a hammer, making, in fact, a perfect shower of raps in various places at once, and of such a character as to rule out the suspicion of hidden apparatus, the rattling of joints, &c., simply ridiculous.

Fifth. In some instances children of very tender years are the media. In a great many others, persons have found themselves to be media, greatly to their surprise, and sometimes to their vexation. Instead of seeking to learn this species of trickery, they find themselves possessed of it involuntarily, and endeavor to escape from it. It does not appear to be a thing which can be taught by one person to another, or even retained by a person possessing it, at his pleasure. It sometimes disappears as suddenly as it appears.

Sixth. In a vast number of cases there is no conceivable motive for trickery or deception. Far from making a profit by exhibitions, the media sit only in their own family circles, to which it is extremely difficult, even for intimate acquaintances, to obtain access.

I have thus hastily run over some of the considerations that lead me to the conclusion that the "raps" afford satisfactory evidence of communications by an invisible intelligent power. They have sometimes been called the A.B.C.'s of Spiritualism, and many seem to regard it as almost childish to resort to them. Nevertheless, it is best to be well grounded in our A.B.C.'s. It may be doubted whether any mode of communication has yet been discovered that is more reliable, and if we find they are not produced by any being in the flesh, the evidence is as satisfactory, for the purposes of our inquiry, as the conveyance of a bag of bones from Hartford to New York, or any other of what are considered the more marvelous manifestations. We may regard the various kinds of manifestations simply as various devices of the communicating intelligence, to make us understand the matter intended to be communicated, and, therefore, whether it be indicated by the simple "raps," by tunes upon musical instruments, or by any other of the different manifestations that have been observed, is immaterial, except so far as these various kinds of manifestations assist in proving the source from which it proceeds.

The raps are the more valuable as evidence, because they are to be found almost everywhere throughout the country. When, therefore, during the recent discussions in the New York Conference, doubts were seriously expressed, whether there are any genuine physical manifestations, I have been somewhat surprised, that a committee was not appointed to examine and report whether there are any genuine "raps" to be heard in that city. I should think it would not be difficult to settle that question to the satisfaction of any one who would give it reasonable attention.

In my next article, I propose to examine how far these conclusions are corroborated by other manifestations.

*Note.—In a former article, I am made to say, "that unknown region into which the Spirit must pass through the gates of death." The word in the manuscript was *pass*. Were it not for the supposition that those accustomed to furnish articles for the press, without an opportunity to examine the proofs, would infer there was a typographical error, I should fear the imputation of very bad taste from the use of so inappropriate a word in such a connection.*

LETTER FROM FANNY GREEN.

PROVIDENCE, R. I., Feb. 3, 1859.

MR. PARTRIDGE:—In obedience to divine direction, I proceed to unfold the grand idea of Spirits, concerning certain great physical and constitutional changes, which they are seeking to induce in the human family.

It was that I might be made a better instrument of exemplifying and demonstrating these, that I have been apparently turned aside from what would appear to be my proper and normal pursuits. There are certain great sanative laws that occupy the ground stratum, and thus underlie all means of universal good to the race; and they are soon to be established in the earth, by processes that are as beautiful as they are renovating.

Almost immediately after I came to be consciously and openly impressed by Spirits it was shown me that very important powers of healing should be unfolded through me. These, even in the first foreshadowings, always had a grand significance, and a broad plane of action.

It was very early shown me that a great center of operations should be established, from which should come forth by a natural outgrowth, institutes for healing established on a new basis, with special agencies and peculiar claims, and that they should not be one-sided, but eminently eclectic, choosing good and rejecting evil, whenever and however met. In all these modes of healing, magnetism was to be the great motive power.

The most important, because the most extensively available in family practice, is the magnetic water cure, the marvelous power of which I have satisfactorily demonstrated, and which I shall soon be ready to unfold, clearly and completely.

There are also other important magnetic agencies beside that of the battery which alone, in the new electrical practice, are beginning to work miracles. These are light, air and earth, which are not only potent electrical forces, and thus uniting in their normal action, important relations with life,

and health; but they are also equally potent in their direct application as remedial powers.

Electrical treatment is to occupy a high position in this great work, but there is also to be a more potent principle generated by an instrument which the Spirits have named the Praxisimeter, in whose action the spiritual and human magnetism are to be combined and concentrated, for the purpose of curing disease, and for development. This, I have good reason to believe, will soon be constructed and put into operation; and it is impossible to predict the results which would necessarily follow, if it were only for its effect on the capacity of development in the human race.

There are to be other remedies. About three years since a formula was given me for the preparation of a Cancer Plaster which was to cure cancers without pain; and notwithstanding a distinguished physician of New York made himself merry with the absurdity of its pretensions, it has, after waiting more than two years for a chance to act, unequivocally established them. It has never failed of cure, in cases even of the worst type; but from want of proper medical authority, it has not been extensively applied. It not only causes no pain, but it relieves, as if by a kind of magic, all pre-existing distress. This remedy has been put into the hands of a competent person, who will soon be prepared to answer all demands. To make it known is all that is necessary, for wherever it is known, it will need no other recommendation than its own virtues.

A Tooth Paste and a Healing Ointment have also been given me, that have already shown equally remarkable efficacy. I have also received a cure for the Putrid Pimple, that is now making such terrible ravages, and a Magnetic Embrocation for the bite of Serpents, Locked jaw, Hydrophobia, and inflammations generally. The two last have not yet been fully tested, but I know both by reason, and analogy, that they must have great virtues. I am persuaded that each of these remedies would, in proper hands, be a fortune; but they were not given me to enrich individuals, but to unfold the means of good to mankind.

I want the co-operation of such as I am persuaded will come to me, and work for the love of good—never excluding, but always more effectually securing and maintaining, the good of the workers themselves. This is not an age of martyrs; and they who truly labor, truly will find their reward.

Judging of the unknown from what is already known and demonstrated, I have reason to believe that other great promises of good will be confirmed. I have reason to think that the most formidable serofulous disease will not only be systematically and habitually cured, but that all serofulous conditions may be completely eradicated from the system. I have reason to believe that Intemperance, including both the morbid appetite and its effects, will be radically cured; and also that Insanity and Imbecility or Idiocy, will yield to proper medical treatment.

I have great reason to believe, that a special renovation, both physical and mental, which is based on a fundamental law of the human constitution, is coming to my own sex, and that woman is soon to resume her true position, as the healthy, happy, and harmonious mother of mankind.

With this healing, are also to be combined important industrial, and educational institutions, through which a more excellent social system will be inevitably induced.

I have borne the whole weight of these responsibilities for more than seven years, toiling in darkness and alone, to work out these problems; but now I shall relieve myself of them, and return to my own proper avocations as soon as I find the proper persons to take and dispose of them, with the greatest amount of good to all. I know that the time has come for co-operation and sympathy, and I am sure I shall find those who can best promote these noble ends, for which we all labor. I see a great millennial era steadily advancing, and I know a complete renovation of the physical conditions will be among the most important means of hastening its advent.

Before closing, I should say a word of my friend, Mrs. Estlin Fugwell, of this city, who is developing a rare and wonderful power. The instructions given through her are symbolized in the most beautiful and significant figures and combinations of forms; and I have no doubt she will soon unfold the power of Life Reading, as applied to the great principles of development and progress.

Whoever wishes to communicate in regard to any of these things, may address me at Providence, R. I.

Cheered by this divine hope, and with full faith in the immediate advent of a true human renovation, I remain yours,
FANNY GREEN.

INTUITION AND ACQUISITION

It is generally conceded that there are two kinds of human knowledge—the one intuitive, the other acquired; the one instantaneously, the other only arrived at by means of labor and investigation, of longer or shorter duration, according to the simplicity or complexity of the knowledge.

Now, this classification of knowledge into two kinds, (like every other species of classification,) is artificial rather than natural. It may appear paradoxical, but we nevertheless perceive the distinction, that all knowledge is acquired, and is, at the same time, intuitive.

It will be granted, that on our first entrance on this stage of existence, we are without knowledge of any kind. We are, it is true, provided, to a more or less perfect state, with an organization adapted to the reception of knowledge; but at the first moment of existence, we can not be said to possess *any* knowledge. As we are brought immediately in contact with surrounding media—air, light, heat, food—which impress us with their influence, a certain amount of sensation, of consciousness, however vague or rudimentary, must be communicated to us, and received by us, at the earliest period. Now, although this may be said to be acquired, inasmuch as it was not there originally, it may with equal propriety be said to be intuitive, inasmuch as it cost no effort in the reception or acquisition. The external influence, *per se*, or presented, *as it is*, is received, *neither* *analytically* *nor* *intuitively*.

The organization, small and feeble at first, gradually increases in size and strength, the receptive faculty becomes vigorous in proportion, and the organization being placed in an wider range of external influences, receives more numerous and important impressions, but which are equally instantaneous as in the first experiences, and for the same reason, the external influence, as at first, presents itself, or is presented, is felt, is received, *neither* *analytically* *nor* *intuitively*.

The laws of Nature, by which her operations are gliding, gradual, imperceptible—*causal per se*—exhibits no exception in regard to the operations of the human mind in the acquisition of knowledge. The most abstruse problem in the mathematics have been solved—the most subtle truths of astronomy have been verified, at, by a series of minute grades, as simple in their nature as the simplest of our intuitions.

As no body in motion can pass through two portions of space in one and the same moment, so neither can a human mind take in or comprehend two thoughts of a sequence at one and the same moment. And as bodies possess different specific gravities, with motions rapid or sluggish in corresponding ratios, so are minds differently constituted—some to receive a train of thought with the rapidity of an electric Telegraph, while others are compelled to think at a snail's pace. The latter constitute the dull and untaught, the former the acute and highly trained.

As a circle has been defined to be a countless number of short lines or points, so may the process of the most complicated train of reasoning be defined to be a number of successive intuitions, more or less numerous, according to the shortness or length of the train of reasoning.

To those who pay attention to the operations of their own mind, it will be obvious that their last acquired idea, information, or knowledge, was as easily perceived as the easiest idea they remember to have acquired.

The great obstacle which prevents thousands of slow or ordinary minds from attaining knowledge is, that they attempt the acquisition of too much at once, or that too much is presented to their minds at once.

When a compound idea, or complicated science, is reduced into its constituent elements, the mind, which seems to perceive nothing but mystery and confusion in the aggregate, is enabled, step by step, to perceive it with a clear and precise perception, proportionate to the completeness of the analysis.

Again—But I could and pleased to say, that should above my angry fate in a wise, I should not at all take it ill, if you were to have a looking glass held to your while they are, though to little purpose, but to reflect a more self-sufficiently organized and disordered, will only be able to relate to the inspection of a single

thought.



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE,
Editor and Proprietor

NEW YORK, SATURDAY, FEBRUARY 26, 1859.

Our correspondents of the Press who would like to have this paper sent to them, are requested that the general statement to which these two lines are closely directed, are made to no regular weekly paper of less value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice or extract, inserted.

This paper is responsible to every honest thought, respectfully expressed, but is responsible for no one except those of its editor.

WHAT ARE THE EVIDENCES OF SPIRIT-MANIFESTATIONS?

The question seems to follow in the channel of thought to which we have given utterance in the two preceding papers, pages 416 and 426, and it also seems to demand our attention at this time, inasmuch as it may be considered, in part at least, as a reply to the criticisms of our friend Coles, and others who are pestered with similar doubts.

We admire Mr. Coles' candor and freedom in stating his present condition of mind and faith, (or rather faithlessness), and we look forward with considerable interest to his promised statement of the facts and reasons which made him first believe, and for his facts and reasons which cause him now to disbelieve, or rather believe, as he says, "with all his soul that Spirits do exist, and that they can, and sometimes do, influence mortals," but to believe, at the same time, that there is no evidence of it. We shall have to baptize friend Coles a "Christian Spiritualist," for the reason that he seems to be on the plan of the church. They too all preach and profess to believe that Spirits influence mortals, but deny that there is any evidence of it.

We are always glad to hear and publish supposed facts, arguments and conclusions, earnestly entertained, whether they are supposed to militate against Spiritualism or not, and we are sorry that some of our patrons complain of us for too great toleration toward friend Coles and other skeptical persons, and are inclined to say unkind things of him and them. It should be constantly kept in mind that the *TELEGRAM* professes to be the vehicle for the pro and con of Spiritualism, and hence to be fair and just to the skeptical as well as believing friends. We think Spiritualism can afford to be fair to the skeptic, and we are determined to be just to every earnest thinker, whether for or against our own pre-dispositions.

But what are the evidences of Spirit-manifestations? We answer that the evidences are the same to man as those of the existence of any other manifestation. A movement of ponderable objects by Spirits is attested by the natural *senses* in the same manner as is the movement of the same objects by any other power. The evidences to the natural *senses* that the stone was rolled away from the door of the sepulcher are just as tangible and real as are the evidences that Joseph rolled it to the door, or that it was there at all. The natural *senses* attest it all, even including the appearance of the Spirits setting on the stone, and also the appearance of the gardener; and on also do we attest the movement of a table, chair, book, or other physical object. When mortals take hold of a physical object with a will and determination to move it, and exhibit to our *senses* an effort, and if we see, our natural observation of the process of moving, and our natural *senses*, attest that they move the object. But when a person takes hold of a physical body with the determination to hold it still in its place, and it moves in spite of them, our observation of their efforts to hold it, and all our natural *senses*, attest that it was not moved by that man, but by some foreign power, independent of, and superior to him. If anybody demurs at these conclusions of human observation and human *senses*, and says "we don't know," then common and natural *sense* affirms that he is insane, or has stupefied his *senses*, and immolated them to some false idol, which renders them equally unreliable in their conclusions to any movement or thing recognizable to the natural *senses*. Such persons can not say that they or any other mortal ever moved a ponderable object, because, by the same *spirit* which contradicts affirm this, they are bound to say pos-

in opposition to their physical powers and mental determination to hold them still, and hence by a force foreign to themselves.

"But," says the skeptic, "I did not see the power or the Spirit that moved it." We answer, that he did not see the Spirit that moved ponderable objects through the instrumentality of the hands. We know that the hands in themselves do not move objects—that the force is imperceptible to our natural *senses*, and so is the intelligence imperceptible that answers our question from the incomprehensible realm. "Then," asks the skeptic, "what are the evidences that Spirits produce the manifestations?" We answer, that the evidences that it is risen men that move ponderable objects, and communicate with us, are, that they address us by the several means of communication used between man and man while on earth—their communications are of the human character, and so of all their manifestations. They claim to be the Spirits of our friends, and prove their claim in the same manner that a man proves his after an absence from his family and friends, during which the physical marks of identification have been obliterated. He recites his history, tells who his parents were, where he went to school in his childhood, who was his teacher, how many brothers and sisters he had, when, where and whom he married, how many children he had—males and females—where they are, what their names are, etc., etc.

Now, the absent man takes this method to identify himself to his friends, and so do Spirits give as complete history of their lives on earth, and we ask why we should not identify a Spirit upon the testimony of an invisible intelligence as readily as upon a like narrative of a man whose external appearances militate against his claims?

The evidences in both these cases proceed from the *Spirit*, and not from the *external appearances*; and ordinarily, these evidences are believed among men, *against the contrary evidence of our senses*, based on external appearances. Then why should we not believe in the identity of the *Spirit*, in the absence of physical appearances which militate against its claims?

The *tests of the identity* of the natural man, and those of the *Spirit*, are the same—are identical. Then why do we accept them as conclusive, in contravention of the evidence of external appearances, and reject them whenever nothing militates against them? The logical inference is that those persons who thus believe and act are not governed by their *senses*, but by their wills and interests, and it follows that their beliefs or opinions are totally unreliable, dependent on their caprice, and water with their interests. We do not apply these remarks to all skeptics, nor to Mr. Coles even; we fear that Mr. C.'s trouble consists chiefly in not having sufficiently reflected upon the facts, to know precisely why he believed, and why he at present doubts. Friend Coles is certainly too sensible and too just to say or believe that there is no genuine Spirit-manifestation because there are some counterfeit and deceptive ones. A simple reference to our counterfeit currency exhibits the folly of this position.

The evidences that Spirits make physical and mental manifestations on the earth-plane do not rest on any mere speculation or dreamy hypothesis, but on the *facts made tangible to human sense*, confirmed by Nature and the normal exercise of sound reason.

THE "ANACALYPSIS."

The word "Anacalypsis," which forms the *general title* of the great and learned work of Godfrey Higgins, which we propose to republish as soon as sufficient subscribers shall have been obtained, signifies a clearing up, bringing to light, or revealing mysteries. The editor of the *Mercer County Democrat* places us under obligations by noticing our proposition to republish this important book, in an article from which we extract the following:

At the present time when so general a termination is shown on the part of the great mass of the people to gain an accurate knowledge of science and history, and when, in spite of the Jesuitical attempts of a past and privileged priesthood, the origin, principles, and causes of the various religions before us are being subjected to a searching analysis and scrutiny, a book of the character of the "Anacalypsis" is imperatively demanded. Heretofore an intimate acquaintance with the history of ancient nations and their peculiar religions, has been denied to any but a few who have devoted the greater part of their lives to laborious research and study, and in consequence, a knowledge of the causes operating in the origin of nations, governments, religious and languages has been confined to those whose ecclesiastic attainments have enabled them to dive deep into the sea of ancient lore. The design of Higgins' work is to open to the popular vision

the facts hidden away in the great storehouse of the past, and examine and bring to light the long-buried knowledge of ages, and this too in a comprehensive, concise style, uttered devoid of trivial superfluities, or scientific cant. The main idea of the *book* author was to so present his researches and ideas, that they would immediately appeal to the truly philosophical mind, thus giving to-day all the advantages of a thorough knowledge of the past record, and abstruse theories of the past.

A word or two respecting the publication of the work. It was scarcely expected that any publisher would be willing to hazard the large sum necessary to the publication of so large and costly a work, especially when we consider that it cannot at least, at present, have general circulation. It will here be proper to say, for the enlightenment of such of our readers as may not have heard of it before, that it is an English work, which was published at great expense, and sold at the high price of \$36.00. There being but two hundred copies of it originally printed, its circulation was very limited, and it is not possible that more than two or three copies are on this Continent, so that another could be procured without the utmost difficulty. Charles Partridge, an enterprising publisher of New York, proposes to publish it, provided a sufficient number of persons will subscribe to it and agree to pay the sum of \$12, when it is ready for delivery.

The great number of illustrative plates, hieroglyphics, creeds, characters, letters and languages it contains, and which will all be reproduced in the American Edition, renders it a laborious and expensive work, and in view of the immense benefit accruing to the many in its publication, and the public spirit of the man who has undertaken the work of extending the area of its usefulness, we are called upon to render what assistance we can in so noble a cause. If there is any who feel desirous of giving material aid toward the dimensions of useful, scientific knowledge, and at the same time of proving themselves of an invaluable, and we may say, an indispensable worth, now is the time to make manifest your disposition. Address Charles Partridge, New York City.

Barrett's Criticism of Harris.

Some weeks ago we published an article, furnished us by a friend, hypothetically specifying some probable *inundations* of the leading points of philosophy in Mr. Harris's late work "ARACANA OF CHRISTIANITY." To tell the truth, we have not, from various causes, read Mr. Harris's book, and had not yet, from time and opportunity to thoroughly examine it, we can not give a final opinion in respect to its merits or its source of derivation. We find, however, that the view above adduced is as heretofore expressed by another, in our columns, is not peculiar to the writer of that article. The recent numbers of the "SWEDENBORGIAN" contain a long review of Mr. Harris's book written by B. F. Barrett, in which he traces, to say the least, a remarkable resemblance between certain statements and ideas of Mr. Harris, and the teachings of Swedenborg on the same subjects; also between other of Mr. H.'s sayings and the descriptions given in Milton's *Paradise Lost*, and between still others, and those of Charles Fourier, on the same subjects. The parallelism of passages cited by Mr. Barrett between these different writers, and from Mr. Harris, is, indeed, sometimes striking. Mr. B., however, does not accuse Mr. H. of plagiarism, but thinks that his book was actually dictated in an abnormal state, supposing, however, that the coincidences particularly specified had been previously obtained by Mr. R. by a perusal of Swedenborg, Milton and Fourier, then partially forgotten, and afterward reproduced in the *area* memory, and brought forth, with slight modifications, under the stimulus of a general spiritual influence. Whether this is so, or whether the resemblance of the ideas referred to results from the fact that the different writers derive them from a common source, we do not pretend to say at present.

CHARITY GREEN.

OR THE VARIETIES OF LOVE.
By Theodore Hartmann. New York. John W. Norton, publishing 447 Broadway, pp. 601.

This is a novel of more than ordinary interest, and of a moral tone not only unexceptionable, but highly salutary in its tendency. No one can attentively read it without being improved both in head and heart. The diversity of accidents, colloquies, and descriptions—grave, gay, burlesque and pathetic—together with the easy, elegant, and expressive style of the writer, is such as to secure the untiring and undivided attention of the reader throughout. The main design of the book is to illustrate the workings of that overruling Providence which protects the innocent, watches over the feeble, and secures universal justice as the final denouement of each specific career of crime or virtue. The book will be read with peculiar satisfaction by Spiritualists of a religious turn of thought, as they will find in it many of their most cherished ideas admirably illustrated. It was not, however, written specially for Spiritualists, but for the masses who have hitherto appreciated what is true, noble, and divine, and to whom the mean, despicable, and wicked.

[For other literary notices see page 438.]

Judge Edmonds' Lecture.

Of course no one of our readers will fail to perceive the able discourse of Judge Edmonds which commences on the first page of our present issue. The lecture presents a wide range of research, and will do much to banish the common impression that the doctrine of spiritual intercourse is merely a new-fangled notion of the present age.

We have struck off an extra edition of this number, in the hope and expectation that our patrons will make a special effort to circulate it among their friends. We will furnish it to such at five cents per copy, which may be remitted in money or postage stamps.

T. C. Benning at Dodworth's Academy.

On Sunday morning last, Mr. T. C. Benning lectured at Dodworth's Academy on the question of Pilate to Jesus just previous to his crucifixion, "What is truth?" He discussed the general relations of truth to the human faculties, the forms of its development in the past, its accessibility in the present, the opposition of bigots and conservatives to its unfolding, etc. We had intended to give a brief report of this interesting and able discourse, but we find that our space will not permit.

"Pleasant Run, Dallas Co., Texas."—We have received a letter from the above-named place, bearing date of January 31, in which the writer complains of not receiving the Telegraph, for which he says he has forwarded the amount of his subscription. Unfortunately he neglected to sign his name to his letter, and we are thrown into further embarrassment by not finding on our books the name of any subscriber from Pleasant Run, Dallas Co., Texas. If this should fall under the eye of our correspondent, he will please write again, and forward us his name and address.

"New Harmony Indians."—We received a letter mailed at this place on the 10th, enclosing a remittance for the Telegraph, but no name was signed, and we know not to whose account to credit it. Please inform us.

SPIRITUAL LYCEUM AND CONFERENCE.

FORTY-SIXTH SESSION.

Mr. PARTRIDGE was speaking when the reporter arrived. From the tenor of his remarks, it is presumed that he had suggested for consideration on the present occasion, a review of some of the positions previously advanced by the Conference. The point in his remarks which first arrested our attention was in reference to the alleged conditions necessary to secure spiritual intercourse. He thought too much stress had been laid upon condition. The spiritual world, so far as his personal observation entitled him to speak, paid but little regard to those "conditions," and still less to the signs and tokens and states by which they are supposed to be detected. There is not Typhus Gravio; its presence does not depend upon a small pimple, foetid breath, blackened tongue, and a wandering eye; neither is it to be measured by woofish ripples and thermal lines—these conditions affect mortals, not Spirits.

Dr. GRAY read the following letter addressed to Mr. Partridge:

DELAWARE, WIS., February 12, 1859.

Mrs. PARTRIDGE, Esq.—Dear Sir: The opposers of Spiritualism may now give it up and go about their business, for their efforts to decapitate the hydra-headed monster has so far been outdone by Spiritualists that their services are no longer needed. Truly Herod has been out-Herod'd.

All our savants, whose talents have never been questioned, resemble a multitude of well-fed shibboleths comprising with a first-class crew bound in the race. They have barked valiantly in the safe distance, while the New York Conference has taken the giant by the beard and stripped the stolen livery of heaven from his psychological back before all your readers and the balance. Hail Dr. Gray on circle, and parlor. How does the Conference suppose that we in the basement story of the temple of science can make those "sound discriminations" when himself can not be certain of them?

How our faces burn with chagrin and disappointment, and with shame, for our credulity; when all along we have fondly believed we were enjoying communion with our spirit-friends, we have only interchanged thoughts and impressions with each other!

But the true circle, where is it? We of the basement will never know when we have it unless Dr. Gray is President thereof, to make sound discriminations for us, and scratch the ton of chaff for the grain of wheat, and when found he'll need La Ray Sunderland to decide whether or not he is under psychological influence, to really know whether the earl wheat may not be a cocoanut or a pumpkin. We have been eating a stone in our psychological stupidity, believing it was bread. We have been paying our dimes to listen to the psychological fulminations of the transcendental twaddle babbling from the inextricable fountain of the psychologized contents of a red petticoat, all innocent of spiritual contact, obsession, or influence of any kind whatever.

We heard the rape, but we are not competent to say whether it was through our "animal consciousness" or not. We thought "we were all right," and "well awake," but now do not know there was anything heard. We did not have a glass to measure the pupil of our eye. If we have one in our head, it is of little use to us, and so on, of course.

Again Dr. Gould says the lamp burns of the room must be right, or no communication can be had from Spirits. Here we are down again. Your feet in iron cages are lost for want of a thermometer, i.e. Here is a body of doubt thrown over all manifestations, either animal or modern, except those which convinced Dr. Gould.

Now, the best philosophy ever dreamed of may be demolished by the skeptic who was clubbed—"how do you know?"—and the Conferees seem to have crept in from the owner, and forsaken the interests by leaving out its own brains before the world.

How does Dr. Hallcock know the exact size of Paul's pupil when he gives his own personal observation as evidence of facts, and whether his lamp in the pierce was not a psychical experience, that has "leapt the Gulf of fifteen centuries" to mingle in sympathy with our own?

Dr. Hallcock's effort to sustain phenomena fails after his suicidal ad-

vice to Dr. Gray—and the symptoms of insanity, typical of the disease, are the same; and I think that disease is both a physical and a very moral infirmity, to rank a doctor without a diploma. If spiritualism will not stand on facts, we had better go back to antiquity, and elect a pagan at Knossos.

Dr. Gray thought Mr. Church had not quite understood him. His position is stated in that a Spirit from the other life is always present, when trace to the extent of clairvoyance or it is not.

Dr. O'KANE: On his theory, as much sympathy as indicated by the sense of Mr. Church can exist. His doctrine is that man being a spirit, can manifest many of the powers or functions of a spirit on the plane, that is to say, being yet in the body. As he understands the position of Dr. Gray, it is that the spiritual function known as clairvoyance can not be manifested by an earth-man—that it results from spirit-telepathy—though at the same time it may be interpolated from the earth-side. Mr. Partridge, as it seems, to him excepted—the problem will further be maintained that the phenomena of the trance are due wholly to spirit, making of man nothing. This looks to him like the extreme of scepticism also.

Dr. GRAY: The subject of spiritual intercourse is of vital importance to him, and has engaged his best thought. This importance must be his excuse for another effort to be made second. Report between two persons in the body is that harmonic relation by which impressions made upon the organism of one are dramatized in the organism of the other. This report, or sympathy, exists as we know, to the extent of a transfer of physical states, so that a pain in the organism of one is felt in a like degree by the other, as well as the transfer of mental emotions, by which the thoughts and opinions of one become, for the time being, the property of the other, their experience being reciprocal. But report is also possible between an earth-man and a Spirit; that is to say, between the two planes of human existence, the mortal and the immortal; by which the earth-man as in the case of report between mortals is organized of what is taking place in the organism of the Spirit, by reason that the ideas, knowledge, and experience of the Spirit are through sympathy dramatized in his own organism. The process is the same in report on the earth-plane. For example, the psychologist holds a stick before his subject and asks, What is that? It is a stick. No, it is a scorpion: but it becomes a scorpion to the subject only when the person in report with him has formed the image in his own sensorium, which image, by sympathy, is diagrammatically upon the organism of the other. Impressions from all without are also made through report, dramatically impressing upon the nervous organism particular objects or states. Thus, an act of cruelty, or the racial of one dramatizes itself in the organism to the extent, in some instances, of producing great physical disarrangement, as well as mental suffering.

A solid reason, as he thinks, for supposing that report between man and Spirits can not occur without the intercession of spirits is, that the spiritual organism of the earth-man is embryotic—viz. in a condition to manifest by its own unaided volition. It is as though the wings of a butterfly could be moved by the will of a grub. The butterfly is not yet born, and the grub can not manifest on that plane. The human is not thus restricted, for the reason that through report he can move upon the spiritual plane, and receive by the law of transfer the knowledges and truths impressed upon the spiritual organism of an individual on that plane, so as to make them in a good degree his own; and, in turn, by the same law, transfer them to others in report with himself. Is he asked for the rule of discrimination between report with each other, and report between man and Spirits? he answers, internally, by what is said or done.

Dr. Hallcock said: The letter of Mr. Church indicated an existing state of report sufficiently prevalent to merit removal at our hands as far as possible. Our Radical friend seems to have mistaken (and he is by no means singular in the mistake) our humble efforts to verify the reality of Spirit-existence and intercourse for an attack upon all evidence whatsoever. As for example: Here is the mighty Paine reported to have made Spiritualism by the hundred in the rural districts and parts adjacent by a panty wire stuck up through a hole in the floor. That trick, in common with so many others, forming a natural topic for consideration. Dr. Gray, to the end that other masters do not build their immortal empire upon a similar foundation, states, as a result of much observation, the opinion that some of the signs of trance are always to be observed when a manifestation from Spirits takes place; describes what these signs are, commends them to the careful notice of the violent of Spiritualism as one of the safeguards against trickery and deception; and Mr. Church sees it as a count in our indictment for high treason against Spiritualism itself: in other words to publish the best descriptions you can of a counterfeit, is to deny the existence of a genuine dollar, or at least to prove it beyond the power of man to determine what constitutes one.

Now this is idle, of which Mr. Church has got himself elected representative, is strictly natural, but wholly unnecessary. The demonstration of Spirit-existence does not in the least depend upon the diameter of "Paul's Eye"; it depends rather upon the capacity of Mr. Church's eye and the eyes of other men, to observe phenomena.

Life, whether spiritual or mundane, is then restored to us only in what it does. Dr. Hallcock alluded to the days of "Paul" used to measure his eye, but to show the correctness of his testimony of human experience to this truth. Anterior to that age much had been said and done from the Spirit-life, by sages and poets; but for hundreds of years so little had been done by that life before the public vision, that the more philosophical of the Jews, as well as contemporary nations, who had possessed oracles and access as well had come both to doubt and to deny the reality of any such existence. They had their advocates of "mole materialism," as well as we, who were in high feather, for "Goliath of fifteen centuries" to mingle in sympathy with our own!

Dr. Hallcock's effort to sustain phenomena fails after his suicidal ad-

vice to the reader, but the pamphlets were short and the attacks were sharp, and the law is that the truth will triumph in history sooner or later! On this law rests the "New Testimony," as this law rests "Sacerdotal Excommunication." The end at last can I predict of immortality; immortality alone can alone vindicate itself. To this end in the life-time of Paul, this it has done again within the last ten years. Leaving prophecies and priests to us what they choose to believe, it has leaped into the number of this nineteenth century amid the railroads and telegraphs, demonstrating spiritualism by every way of itself—making no add from man, confirmation to no one direction. The more the prophet disagrees on spiritual manifestations, the more they occur; the more he insists upon their danger, the more they flourish their tails on the prophet's grasses and his base thorn. Now, the tails are demonstrative, but the prophet is not, and the scabbard, of which Mr. Church is the present exponent, remains so mistaking their relative value. Every tail mistakes, goes wrong to their right places, and the fog clears off. The error is the better man, the tails are the better evidence. See each for what they are worth.

Mr. COLES had a desire to give, which he could perfect by a few remarks. It is known that the pains of the system here have proved most severely within the alleged physical manifestations. Those who hold to their premonition as dismonstrative evidence, do so on what he admits to be a valid cause, to wit, that the pains are ascribed to Spirit, if they can not be referred to man. Consider, is they are not due by man? This is the point to be cleared up. These phenomena were supposed by him to have been produced by spirit, be it agreed, proved to be the work of Spirits who were here and gone, and fiery faces, and ate pork and beans and turnips. He thought under manifestations held by some spiritualists to be similar to that of a worm at setting, there could be of little use. He was sorry to hear Dr. Hallcock speak of the disease here as a spiritual manifestation. Our Doctor is a Blackwater boy on a year old double house. He has two or three hours spent the day in a bed or two upon the top of each takes his account, and while passing by it, if the conditions are bad enough, he has full cause as if with an unconquerable effort to keep his tail with the scabbard. There never was a more dangerous trick on the face of the earth. Doctor himself makes no protest that the phenomena is spiritual, and yet here is Dr. Hallcock shrinking himself timidly from the belief of his tail; a scabbard and caprice the climax of credulity by finding symptoms of falsehood in Mr. Denison. Now, to the end that a sharper look out for such tails may be induced, Mr. VON FLICK, who, though a young man, is an old veteran in spiritual trickery, will on Tuesday evening next at room No. 4 Cooper Institute, for the trifling sum of fifteen cents per admission, exhibit his wonderful巧 of spiritual juggling, as he has practiced by himself, and supposed to be copied by others. Paul's trickiest movement, it is to be hoped, will be illustrated by a working model, which of itself is worth the price of admission. If it can be found in time for the exhibition, the genuine cardinal key glove of the Doctor of boys may be looked for. At any rate, Mr. Von Fllick will extricate himself out of a knotted rope with a degree of celebrity unknown to the Buffalo audience in their jaded days, the

Dr. GRAY thought he should not start the exhibition, for the reason that if Mr. Von Fllick had in view an end of us, the Conference was the proper place in which to offer his contributions, as others do, without a fee; but if he had merely wished to sell his wares elsewhere.

Mr. COLES said: Von Fllick was driven to a public exhibition because of the unwillingness of Spiritualists and the spiritualists; not to expose them tricks of reputed audience. When he exposed the Davenport, there Mr. Britton who was then editor of the Telegraph, nearly rotted him of his life by cutting the statement down to a mere statement of facts, unless all details of the trick.

Mr. PARTRIDGE said: He would publish it with a reservation of the general practice, if Mr. COLES would furnish it.

Just as Mr. COLES was about to fight the battle over again for a way of ride to the great practical value of Von Fllick's exhibitions, Dr. Hallcock blundered into the ring with the declaration of his early faith in Von Fllick's ability to twist himself out of any mortal coil of rope, having the profession of faith on the opposition of Von Fllick's manifestations as a professed cardian, assuming a strong opinion for a rope and. Dismantling, however, his alibi, in the large department of trickery, he would suggest to him, and now to Mr. COLES, that they let the audience draw out while, and for the present confine their listeners to the after-meal-and-money time for Mr. Doctor's open office. Here is a representative of the long without apparent cause, daily repeated trick after trick, costing but little time and less money to investigate; and it cannot be but that this worthy the true hero, to stand firm in trickery, or for his company to agree to a post-haste strike, and exemplify his long with spiritual trickery, that a new entry is to the field, armed with an audience and furnished by him. He thought Mr. COLES should have adhered the audience of the bats over this, and have brought away the "proof" for Von Fllick's previous exhibition. He considers Mr. COLES, as a true knight bound by the laws of justice, al ready to return to former conquests until he has slain this dragon, and that he disarms his spear every hour he rides the combat. The Doctor felt that he would be glad to know how the contest is ended. Using it as a shield is not exactly proof. Showing how he or Von Fllick can move a bat by trickery, the bat quite comes up to demonstration. All Von Fllick's claims, while professing to be an honest man, with Paul's could; and the Parrotet gave him the lie, and weighed a feather against the bat. The fact and the question of weight are but in broad daylight, let us have no dodging. We know how Von Fllick cheats now about the tact of the bats; and, in the same time, the reason that immortality had not a feather to stir. The priest, consistency would suggest immortality, and a good degree of quiet would be well pointed to the toads of the prophets, and the goatherds to the bats.

Adjusted.

E. P. HALLCOCK.

NEW PUBLICATIONS.

LECTURES ON THE LAW OF SPIRITUAL INTERVENTION IN ANCIENT AND MODERN TIMES.

By T. White. Chicago: H. Regnery & Co., 1859. Price 40 cents.

This is a pamphlet of 117 octavo pages, consisting of seven lectures. The phrase, "Laws of spiritual intervention in ancient and modern times," which occurs in the title-page, gives us at once a new idea, viz., that the laws of spiritual intervention in ancient times are altogether different affairs from the laws of spiritual intervention in modern times, and that the author has treated his readers to a disquisition on both. In his preface he says to the reader, "Mr. White modestly confesses himself responsible for any error that may be committed in the following lectures," and as modestly accords the credit of any truth they may be found to "the hosts of beauties" by whom he happens to be impressed in their delivery; and he closes the pamphlet with the following sublime poetical exortation:

"Franklin, Washington, Peas and Pines
Have visited me again."

On looking into the body of the pamphlet, however, we have been unable to discover any further evidences of originality than those cited above, unless it be the novelty of attributing to Zoroaster the nebular hypothesis of creation, which in modern times was taught by Herodotus and La Place, under the vain supposition that they were the first to propose it. (p. 39.) By the way, it sometimes puzzles us a little to account for the popularity in Zoroastrianism displayed by so many of our modern philanthropists when the very existence of such a man as Zoroaster has been disputed by the learned, both in ancient and modern times, and the stories attributed to him are exceedingly scarce, and also entirely incompatible. These lectures appear to be little more than a weakish rehash of the theological teachings of David's earlier works, with slight re-tellings of the story of Moses and the Maccabees, etc. Mr. White, we believe, has acquired some reputation as lecturer at the West, and is probably a popular speaker; but as he would not print the "heavenly twang" of his oral performance, he will, we must be permitted to kindly suggest, communicate in the form of a pamphlet which adds nothing to the common stock of them, and which seems little calculated to impress any head or heart.

Prince's Horticultural Catalogues.

We have received from Mr. W. R. Prince & Co., of Flushing, L. I., three pamphlets severally entitled:

"Prince's Horticultural Catalogue of the illustrated collection of Indian Plants of every class, and of Indian, Chinese Trees, and Herbaceous Plants," etc.

"Prince's Indian Catalogue of the illustrated collection of Roses, Camellias, Chrysanthemums, Peles, Iris, Dots," etc., William, Redoute, and other Ornamental Flowering Plants."

"Prince's Indian Descriptive Catalogue of the illustrated collection of Frost and Ornamental Trees and Shrubs, Vines, &c., &c., etc."

Mr. Prince is the prince of horticulturists in America, and his kingdom is called the Vegetable Kingdom. The style of the pamphlets before us is somewhat florid, considering that they are mere catalogues, and they are pregnant with "the words of things." Their author is, we find, a commercial rather than a literary man, always going to the root of the matter he has in hand. These pamphlets comprise in the aggregate some 150 pages, for the most part clearly printed, and probably exhibit the most extensive and diversified catalogue of choice floral and other vegetable productions that are extant, at least in this country. It is certainly a feather in any man's cap to be able to have thus deservedly said of the result of his enterprise and labor, albeit that feather in this instance, is a Prince's feather.

These catalogues will be forwarded to purchasers of and applicants for plants and trees, who forward postage stamp, clearly specifying which particular catalogue is desired.

Cases of Exorcism.

Mr. J. S. Henderson, of Tullyrand, Iowa, mentions the case of a man in that place who recently started the devotions of a person he was passing by giving out that he was Jesus Christ and calling upon persons to them. After annoying the churchmen and preachers of several different meetings, he was informed of his abomination, or infatuation, by our correspondent, and was causing the churchgoers to depart. On going to one of the orthodox meetings, however, the same infatuated man passed him, and our correspondent, in like manner as before, again relieved him.

A MAGDALEN FUNERAL.

CORINTHIA, O., Jan. 1, 1859.

FARCE PARTIES.—As it is evident that there is still some doubt existing whether Spiritualism may yet become a fixed living fact in the over-bracketed Derby, etc., I have借此 give a clip from one of our morning papers. However small the evidence may appear from the facts we find in the incident, yet to my mind it points to the final time coming, when old Theology shall call on the rocks, and the mountains to fall upon it, and hide its boasted durability; this will then bring it in the antithesis and falsify a hundred orders. Your friend,

We are happy to dispose of this circumlocution by giving it publicity. To the shame, we hope, of those pretentious Christians who exhibit none of the Christian graces. Thank God, our friend Flanders was there, and there are many like him elsewhere; showing that in the ranks of priests and politicians there are witnesses of Christ who lose no minister to those in affliction and in need. It is a question worth considering, whether in the sight of our common Father, the depravity of the priesthood or of the priest who dismisses the ordinary service of such creatures is the greater. We have no doubt that the funeral service did much good to the interhood of the departed one.—Ed. T.

IN VARIOUS CIRCLES OF THE CIRCLE.

It will be recollectcd that a few days ago Josephine ELLIOTT, residing in a house of ill-fame in Cincinnati, was burned to death in it, the building having caught fire. Her remains were buried, and scarcely had night fallen before three body-snakers exhumed it, for sale to the Eclectic College. The police, however, were smart enough to arrest the carrier before he delivered the body, and handed it over to some of the deceased's acquaintances for re-interment. The latter, by the associations and donations of their female companions, were enabled to purchase a handsome coffin, and pay the expense of a decent interment. Their wishes were that their "sister" should be buried, as a human being's remains should be in a Christian land, and they made application upon application to "Christian denominations," for the use of a church and the services of a pastor, till nearly all denominations had been applied to, and in vain. The fallen one was considered outside the pale of the Church, and unworthy of the benediction of the last Christian right, which is never denied even the cowardly suicide or the cold-blooded murderer. Christ said, "The disciple is not above his Master;" but these men, who claim to be his disciples, were foolish that their Master looked kindly on Mary Magdalene, and rebuked those who would have abased the adulteress. The women well nigh despaired of accomplishing their wishes, when, happily, the trustees of the First Universalist Church were applied to, and cheerfully complied with the request, their pastor, Rev. Mr. Flanders, also offering his services. The funeral ceremonies were held on Saturday morning. The Commercial says:

"A great majority of the female members of the congregation were present, while the rest was filled with curious spectators, who were surprised whether they could have been by any exhibition outside of the ordinary routine. Suddenly after the opening of the door, a carriage drove up containing the woman who was a burden to the house where she met her death. They were dressed in deep mourning, and appeared sorrowful at least, to be interested with a due appreciation of the melancholy event. Almost immediately following were a dozen or so carriages filled with a score whose rank in society was but too apparent; others came on foot, and at a moderate compensation, but less than one hundred of the frail ones were present."

The sermon was appropriate, being admonitory, kind and consoling. The Commercial also says:

"After the discourse the lot of the coffin was raised, and most of them in the church took a last look of the lamentations of the deceased. Many of the women, especially those who had known her in life, wept bitterly, and we could not help thinking that the tears shed were honest and were real sorrow than many dropped upon the bier of the wealthy and well-born departed."

Both the Gazette and the Commercial condemn the action of the religious churches in so measured terms. It is a queer world that will condone the action when dead, and yet deny the victim a decent interment. If such is Christianity, what is the definition of heathenism?

PHYSICAL MANIFESTATIONS IN TEXAS.

GALVESTON, TEXAS, Jan. 30, 1859.

FARCE PARTIES.—Believers in Spiritualism have been much "exercised" of late on the subject of "The Evidence of Physical Manifestations." This has caused me to review the little experience that I have had of that description. The only public medium whose performances I have witnessed is J. Rollin Sprague, who is, I presume, the same gentleman now engaged as "McNamee." Mr. S. seems to me to possess extraordinary powers, but to lack cultivation. I witnessed his feats in this city last winter several times under circumstances admitting the possibility of fraud or collusion. For instance, a circle of eight or ten individuals, among whom were two clergymen, a clergyman, and others of acknowledged ability and impartiality, associated in a small room in say

base. Mr. S. was seated on a mattress before a kitchen table made of heavy pitch pine, weighing forty or fifty pounds, his right hand resting lightly on left grasped by a gentleman seated on that side. His right hand in immediate contact with his person. He was then dexterous, and scarcely were the arrangements completed, when the table arose in the air, and passing his head fell lightly on the mattress behind him, the top, the legs up. If there was any muscular exertion on his part it must have been confined to his wrist and hand. There was no indication of it on his left or right, we could judge.

At another time, and at another house, a still larger table was lifted lightly from the floor four times in a few seconds, and placed on the back of the bed of the medium, a gentleman standing by him. In this case the medium, some skeptic or inquirer were standing by his side, the table, which was grasped by his right and left hand. This was done seemingly with as little effort as simply as you would lift your hat from a table set on it on your head four times.

Another of his performances is to form a circle round a table in a lighted room. The medium resting his hand on the table, in the left hand under the table is his vest-chain obtained from any one in the room, and the right, which is suspended a watch. When the proper time is established (in a few minutes usually), seconds are given by some person attempting to open the watch in the usual manner. After a while the case is heard to fly open, and the cap which covers the works on the inside falls to the floor. When brought to the light, we find that the watch is now opened, and the cap thrown down. This I saw myself happen a dozen times. The medium's hand and fingers are every case securely bound with two handkerchiefs by a legal gentleman present, secured by knots and pins in a careful manner, the chain to which the watch was then passing tightly through a small opening. This was usually performed at different circles, at which were present gentlemen of acute, intelligent minds, decidedly adverse to spiritual theory. As one of these circles two such were present who, possessing the magnetic power in a high degree, sought to prevent the performance if possible. This was owing to the circle, or to Mr. S., until afterward. The circle formed around a large table, with lights, and the usual motions of tying, etc., complied with. But for the first time sounds were heard to indicate the usual action. The hands passed slowly, until at length faint sounds were heard, and became stronger, until in about half an hour the usual cap falling on the floor gave the usual signal of the watch being complete. In this instance the cap was thrown to a sort of one of the parties mentioned, who then said to his company that they had been using all the power of the mind or will-force concentrated to prevent the performance if possible to do so.

The question may be asked, if there persons could resist this feat by the force of their magnetic power, why may not the medium be able, by a higher degree of the same power, produce it? The reply to this is, that it requires a sensible degree of intelligence and manipulation to make springs open a watch, and remove the cap from the hands. Jugglers usually have an assistant in their wonderful performances; but they do not submit their tools and machinery to the close inspection of an intelligent audience, or allow them to be furnished by it. It is evident that Mr. S. has a master, one or more, but they are invisible. If I have been deceived in these things, I shall never trust my senses again. Will some skeptical brother respond? I forget to note that in the performance of passing the table over the back of the medium to the mattress, his body and legs were really bound to his seat by cords or handkerchiefs.

In another instance a gentleman of great physical power and determination of mind requested permission to pass the table with the medium, to witness the placing of a chair by the invisible power. It happened that a large number of persons than usual were present, who placed themselves around the room, leaving the medium and myself at the table in the center, standing at one end. This was a heavy kitchen table, as nearly as I remember about six feet long and two and a half or three feet wide. A few

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